THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*"—DANIEL 2: 44.

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A TESTIMONY OF THE GOSPEL.

BY ANDREW B. CHRISTENSON.

THE Latter-day Saints are a people of positive convictions, and of testimony. Hardly a meeting or public gathering is held among us in which we do not hear the words: "I know the Gospel is true, and that Joseph Smith was a Prophet of the Lord." We testify to the fact that God lives, and that we are His children; that He loves us, and that His plan of salvation is as broad as the human family. We declare that this plan was taken from the earth on account of unbelief and sin after it was given by the Savior and His Apostles, that it has been restored in our day, and that it is now being preached in its purity and simplicity, for the last time, and in authority and power, as a witness and warning to the world before the judgments of God are to pass over and destroy the wicked. Accordingly we will call upon all men in earnestness and love to repent of their sins and accept the truth; and we promise them in the name of the Lord that if they will do this and continue to live honest, pure and upright lives in harmony with the laws of God, that they shall receive and enjoy during their present existence the same testimony that we have; and further, that having this testimony they will be enabled through faithfulness to become heirs of eternal life and happiness in the world to come.

This has been the testimony and promise of the Apostles and Elders of the Church from the very first; and thousands of honest souls in different

countries have believed their words, embraced the Gospel and put the matter to a test. Not one of all these, however, so far as we know, has yet said that he has fully complied with the requirements and has not received a testimony of the truth and divinity of the work. But, on the other hand, all the Latter-day Saints who are really keeping the commandments of the Lord, are to-day living witnesses of the fact that the promises made to them when they received the Gospel message and entered into the waters of baptism have been, in their individual cases, literally fulfilled. Nor are these persons passive believers of the word. They are ever active in working and testifying to the world that they do know that the Gospel of Jesus Christ, as taught by the Elders and Apostles of the Church to-day, is true, and that the blessings and powers of the same are continually flowing into their lives according to their purity, devotion and efforts to serve the Lord.

These things are all in keeping with the promises of the Scriptures. People should, therefore, not wonder at them, nor should they criticise us too harshly for our earnestness. We have no right to be otherwise, for we believe in the word of the Lord and feel the responsibility of our mission. The Savior said clearly enough: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii: 16, 17). "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John viii: 31, 32). According to James also: "Whoso looketh into this perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed" (James i: 25). And, says John, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (John ii: 3-5).

From these passages and scores of others that might be given, it ought to be sufficiently plain that a testimony of the Gospel comes only through obedience to its laws. But why so? Simply this: It is the only way that a person can get and retain the Spirit of the Lord, which alone can give him a knowledge of His will and word. As we are told: "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he understand them, because they are spiritually discerned" (I. Cor. ii: 14). "But God has revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." "Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I. Cor. ii: 10, 12, 13).

This is also the testimony of the Latter-day Saints. The knowledge we have of the Gospel and its principles, of the human family and their destiny, is not ours. It is God's, and comes to us only through His Spirit, which is the Spirit of truth and testimony and revelation. Nor can any man without its light really know for himself that the Gospel is true, and that it points the only way to eternal life. As well might one try to give a blind man a know-

ledge of the transcendent beauties of the rainbow, which he can not see, as to try to lead to a knowledge of the truths of the Gospel a person who is not earnest enough to live its laws, and thus obtain its Spirit. All reasoning, and argument and explanation will be in vain. Theory and hearsay will, in the very nature of the case, be the extent of his knowledge. He can go no further until his life has been changed and his faculties of sight adjusted by the Spirit of the Lord to the seeing of the principles of truth.

This is clearly evidenced in the contending factions of to-day's Christianity. They have the letter of the word, it is true, but they have not the key to its proper interpretation, and disunion and strife and schism are the results. The ever-varying opinions and disagreements of their learned divines come not from a lack of diligent study, or worldly wisdom on their part, for many of them are marvels in these lines. But they come from their not having the Spirit of God, or, in other words, of revelation, to give them insight into the actual relation of things; as the Prophet Joseph said, things as they were, as they are, and as they will be. The wise thing, therefore, for them to do, is not to study deeper and more extensively into the conflicting ideas and theories of other men. Such a course can only lend mist to the fog. But it is to seek through humility and faith, as the Lord has pointed out, His Spirit which alone can lead them to an understanding and a testimony of His word. There is no other way. If a man wishes to see and enjoy the glorious shining of the sun, he must of necessity come out into the open, unobstructed light of day and remain there as long as he wishes to see and enjoy it; and not continue to delve deeper and deeper into some earthy pit or cave.

The Gospel of Jesus Christ is not a man-made system; nor is it a myth or dream that every one may interpret or change according to his own peculiar ideas or whims. It is a God-given reality: an eternal plan for the redemption, regeneration, and exaltion of the human family, which all must sooner or later learn and obey. This was the testimony of the Savior and His Apostles in their day, and it is the testimony of the Latter-day Saints at the present time. Nor is this testimony of to-day of so little value to the world that people can be justified in thrusting it aside with the usual answer of "You are Mormons." The fact still remains we have the truth, that we are daily striving to live by its light, and that we are enjoying its blessings. The sectarian world may scorn and persecute us, they may withhold from us their fellowship, and deny us the name of Christian; their ministers may howl and hold conventions and pass "resolutions" against us; they may preach and deride and lie and intrigue to take away our rights and destroy our liberties; but the work of the Lord will still go on, and the honest and pure in heart will gradually come to know the truth and live it; while their defamers will be put to shame, and finally come to a time when they will receive a just reward for their unchristian actions and hypocrisy.

"All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fullness of the ordinances of His kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole."—Joseph Smith.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

IV. EGYPTIAN WAR TITHES.

THERE was another source of income, in addition to those already mentioned, by means of which the ancient Egyptians recognized their dependence on the deity, in presenting sometimes the whole, but normally a portion, of their spoils taken in war. Maspero, speaking of Egyptian organization, says: "The conqueror as a rule did not retain any part of their territory. He confined himself to the appropriation of the revenues of certain domains for the benefit of his gods." This is illustrated by a statement of Dr. Brugsch, when, speaking of the feasts of Amon at Thebes, in the eighteenth dynasty, or about 1700 years B.C., he says: "By order of the king, the three cities of Anaugas [Jenysus], Im'amu [Jamnia?], and Harinocola [Rhinocolura] were assigned to the domain of this god, to pay yearly to his temple the taxes laid upon them."

Again, of Rameses III., about 1200 B.C., Brugsch adds: "The rich spoil which the king carried off in his campaigns from the captured cities and the conquered peoples, enabled him to enrich most lavishly with gifts, not only the sanctuaries in Thebes, but also the temples of Heliopolis, Memphis, and other places in Egypt, to adorn them with buildings 'in his name' which are called 'Ramessea,' and to devote the prisoners of war as slaves to the holy service of the gods in Upper and Lower Egypt."

To this information concerning spoils in war Maspero adds that the portion given to the gods was a tenth of the whole. Thus: "The gods of the side which was victorious shared with it in the triumph, and received a tithe of the spoil as the price of their help." Once more, speaking of Ahmosis, a military leader in the time of the last Pharaoh who went to battle in person, Maspero says: "A revival of military greatness was followed by an age of building activity. Claims of the gods had to be satisfied before those of men, etc. . . . A tenth therefore of the slaves, cattle, and precious metals was set apart for the service of the gods, and even fields, towns, and provinces were allotted to them, the produce of which was applied to enhance the importance of their cult or to repair and enlarge their temples."

This repeated mention by Professor Maspero of a tenth of the spoil is noteworthy, though he does not say that the Egyptian people generally paid tithes to the temples. Upon enquiry as to this point from several Egyptologists, Professor Sayce (writing to me from a dahabiyeh on the Nile) said: "Though gifts were made to the Egyptian temples on a large scale, there does not seem to have been any tithe." Professor Flinders Petrie wrote to me from Upper Egypt, saying: "I do not remember any tithing allusions. . . . The Egyptian system of priestly revenues was by estates, and not by taxes or tithes. . . . The same system is kept up still in the Wakfs out here, and there are no general religious taxes."

Again, in a short conversation I had on the subject with Dr. Budge, superintendent of Egyptian and Assyrian antiquities in the British Museum, he seemed to doubt concerning Egypt whether the gifts to the temples repre-

sented a definite proportion of income. He thought they amounted to more than a tenth, and seemed quite convinced that in constantly and regularly occurring festivals it was obligatory—by custom, if not by law—to make offerings to the priests.

One more testimony is that of Professor Mahaffy, who wrote to me: "I am no authority on Assyrian matters, and cannot tell you about tithes there. But in Egypt one-sixth seems to have been the 'gods' portion,' levied upon all property not specially exempted." Similarly the Professor says, in his *History of Egypt under the Ptolemaic Dynasty*, "the landed property, and the orchards and vineyards of all Egypt (with certain exceptions), paid a duty to the gods of the nearest temple amounting to one-sixth of the yearly crop."

If we then summarise the evidence presented in this and our previous article, it would appear that as the giving of the tenth to the gods was a well established practice in Assyria and Western Asia, so in Egypt we trace back nearly four thousand years the giving of firstfruits to the deity, and making offerings of certainly not less than a tenth, but seemingly, in many cases, of a sixth.

And if this proportion of a sixth be considered large, it does not appear so when compared with the demands made of the devotees of Pagan religions elsewhere. In correspondence, the late Sir Monier Williams, Professor of Sanskrit at Oxford, having referred me to passages of Sanskrit law, especially the Code of Manu, the oldest compendium of the laws of the Brahmans, pointed out that the usual proportion of produce taken by the king was a sixth part, but that in cases of necessity he might take one-fourth, of the crop.

Thus far then, we see that what was paid and given for religious purposes by the ancients of Western Asia and Egypt, compares very favorably with what is given for religious purposes by the Anglo-Saxon race throughout the world. But we have yet to consider tithe-giving among the Greeks and Romans.

RADIUM IN UTAH.

We have known that Utah is a wonderful land, abounding in common and precious metals and other minerals, having unsurpassed resources for producing electric power, possessing enough common salt to supply the world for ages, containing valleys of great fertility that need only the operation of irrigation to make them fruitful, but the following statement comes as news to us. It is contained in a recent issue of the *Iron Age*:

"A few years ago Stephen T. Lockwood, of Buffalo, while in the West met two prospectors, who in searching for gold and silver had met peculiar ore deposits in Grand County, Utah. They sent the ore to an assayer, who reported not a trace of the precious metals. There was much uranium, however, and Mr. Lockwood, knowing its commercial value, urged the importance of the discovery upon the prospectors, with whom he had become associated, and claims were staked out upon the whole deposit. The Utah bed was carnolite, a combination of uranium, vanadium, iron, copper and barium, and, as later researches showed, radium and polonium. After establishing title to the claim Mr. Lockwood had returned East and subsequently became interested in the discovery of Professor and Madame Curie and Professor Becquerel's announcement of the radio-activity of uranium, followed as it was by the discovery of radium. This suggested to Mr. Lockwood that the uranium from Utah would

yield radium as well as the uranium extracted from the flinty pitchblende. The carnolite from Utah was much easier to work than the pitchblende.

"Mr. Lockwood, with the aid of George Banta, a young mining engineer, also of Buffalo, began the search . . . and at last a sample of radium-barium compound was produced which showed a potentiality of 365 on the delicate electroscope in Columbia university.

"A testing-plant will soon be built at or near Buffalo with a capacity for the reduction of two tons of ore a day. Such a plant would turn out daily 100 pounds of uranium oxid worth $2 per pound; 10,000 grams of crude radium-barium compound of 10 unity activity, due to the radium, worth about two cents a gram, and 100 pounds of other metallic residues, known to contain another radiant metal, polonium.

"The crude radium-barium product will be converted into a chlorid salt, and the process of eliminating the barium chlorid begun. When the mass of 10,000 grams has been reduced to 100 grams, the compound will have an activity of 1,000 units, and if properly dried and sealed in a tube will glow. Upon being further concentrated to 10 grams of 10,000 units activity, it would be unsafe to carry on one's person except in a lead case. A final concentration of the 10 grams to 1 gram of 100,000 units activity will provide a compound 90 per cent barium and 10 per cent radium chlorid. Such a compound placed in a little aluminum shell and fitted into a lead tube of suitable thickness will provide an instrument which may be carried about by a physician in his instrument case along with a fluoroscope, and will serve the functions of a roomful of *x*-ray generating apparatus and fixtures at no cost of operation, maintenance, renewal or repair.

"Such an instrument is immediately convertible into a perpetual lamp of several candle power by removing the lead stopper from the tube and inserting in its place a hollow cylinder of cardboard or thin aluminum heavily coated on the outside with a zinc sulphid preparation. The radium rays which emerge only from the opening of the tube must all encounter this sulphid compound and will cause it to phosphoresce.

"Mr. Lockwood states that he thinks that in the not far distant future radium will be made as a commercial article for light producing purposes. . . . Under the system of progressive reductions in the extraction of radium from the carnolite, which it is proposed to use at the testing-plant which the company will build, the by-products of iron and copper which will be obtained will themselves be valuable."

IMPRESSIONS AMONG MORMONS.

THE editors who visited this city a short time ago, are giving their respective readers the benefit of the impressions they received while here, says the *Deseret Evening News*. The editor of the Sumner, Bremer Co., Iowa, *Gazette*, of September 3, has this to say:

"Mormonism as an institution and in its impress upon a frontier civilization, and especially in its enduring monuments of bronze and stone to the industry, sacrifice, zeal and devotion of the followers of this strange religion, has placed Salt Lake pre-eminent among the cities of the world, both the old and the new, in its claim upon the interest and attention of the sight-seer and the student of history and material progress."

Later on, in the same letter, he says:

"The Mormons are a clean, intelligent, industrious, good-looking, and we believe honest and virtuous people, barring polygamy, which they religiously believe in, but for fear of the law of the land and the power of Uncle Sam's arm, do not practice. A Mormon in good standing must be a total abstainer from all intoxicants and stimulants, including tobacco, tea and coffee; hold

Sunday sacred, must not swear, and must practice the golden rule, even toward 'gentiles.' We believe partly from the teachings of the Church and partly from the force of circumstances that a Mormon measures up close to the standard of a true man and a true woman. In their Church work no salaries are paid, all are preachers in more or less degree, seats are free, a collection or subscription is never taken, yet they rival all other churches in the richness, beauty and commodiousness of their edifices, in their benevolences, and in their world-wide missionary spirit and undertakings. It would seem that the Mormon people make the nearest approach in all time to Christ's visible kingdom on earth; and that Salt Lake is the best illustration of the 'Eternal City' this world will ever see."

Miss Katie M. Cashman writes in Vicksburg, Miss., *Post*:

"Too much cannot be said in praise of the Mormons and their clever treatment of N. E. A. They were in fact the only ones who interested themselves in the visiting newspaper people and each and every one of these 'Latter-day Saints' as they term themselves made a pleasing impression upon all who came in contact with them. The Mormons are intelligent, well-meaning and charitable, and there exists a unity among them, so striking as to be admitted by those most prejudiced against them, and in every way in decided contrast to the wrangling and dissension among so many other denominations and religious sects."

The editor of the White Lake, South Dakota *Wave*, of September 4, says:

"With one single exception this was the first visit any of the party had made to the city of Zion—the wealthiest and apparently the most prosperous city upon the western continent. In one respect at least this is unquestionably true—there is less poverty here in proportion to the population than in any other commercial center. Indeed there doesn't seem to be any of the really poor among Zion's population. Of course they are not all wealthy, nor even what might be called well-to-do, but it is the almost universal rule that the people own their own homes, and where this is the case you will not need to be told that the residences are all homelike."

Others write in a similar vein. The prejudices against the Latter-day Saints, their doctrines, and institutions, are artificial, worked up by parties interested in strife because benefited thereby. "Mormons" and "Mormonism," when viewed in their true light, and without partiality, always appear to advantage. Many, when their eyes are opened so that they can see for themselves, wonder that they have permitted themselves to be deceived, as to a subject with which every American ought to be familiar, because it is so intimately connected with American history.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Elder Heber J. Grant, having been released from the Japanese mission, expected to sail September 9th from Yokohama and arrive in Salt Lake City before the end of September.

The Oregon Short Line is planning to erect a new depot in Salt Lake City and enlarge its shops and trackage. The cost of the improvements will be about $1,000,000. The San Pedro Los Angeles and Salt Lake road will occupy the property jointly with the Oregon Short Line. The Rio Grande Western railroad, a part of the Gould system, also proposes to spend $1,000,000 in Salt Lake City in the near future. The depot will, according to present plan, be removed to Third South and 4th West streets, and extensive shops will be built.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 1, 1903.

EDITORIAL.

CULTIVATE THE SPIRIT OF THE LORD.

WHATEVER troubles and hardships a person may have to endure through becoming a Latter-day Saint, there is compensation in the strong testimony obtained, the forgiveness of sins and the constant presence of the Holy Ghost. Every member is entitled to these gifts if the right preparation has been made before baptism. They are to be enjoyed not only at entrance but during the whole time that faithful membership is maintained. In the case of the last gift, the enjoyment and benefit should increase with time. A person should, as years go by, gain in the measure of the Spirit, become more sensitive to His influences, quicker to obey His impulses, and possess more of the enduring wisdom that comes with a long enjoyment of the Spirit.

The Spirit inspires the fear of the Lord, and that, according to Solomon, is the beginning of wisdom. He leads to the love of the Lord, and that is surely the perfection of wisdom. To the one who enjoys the companionship of the Spirit, He is a constant monitor prompting to sensible and proper action and gently warning against wrongdoing of every kind. One who listens to the divine whisperings grows accustomed to doing right, being on the right side of questions, giving correct counsel, acting when the time is to act and refraining at the proper moment. This is wisdom itself, and such a one is a wise person.

The Prophet Joseph Smith said: "A person may profit by noticing the first intimations of the Spirit of Revelation; for instance, when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your mind by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of Revelation, until you become perfect in Christ Jesus."

Revelation should be received by every member of the Church, and from what the Prophet has said there is progress in the enjoyment of this principle. The awakening of the soul to the full light of the Spirit is gradual. The Prophet gives us a key to this progress. We should notice the manifestation of the Spirit within us and not forget it, or heedlessly let it go by Our very gratitude will encourage the Spirit to give us more instruction. The Lord declares Himself to be a jealous God. Can we imagine that He will, without offense, see us appropriate the honor to ourselves that belongs to Him. Ingratitude is a grievous sin; and it is like the theft of sacred things when we not

alone fail to thank the Lord from our hearts for the inspiration of His Spirit, but also pretend that the flashes of intelligence and truth were due to our own ability.

And if there are ways of encouraging the Holy Ghost to minister unto us there are also ways to discourage Him. Certain functions are His; in certain places it is His right to preside. If we neglect Him, He will not clamor for His rights, but He will withdraw and leave us to ourselves. In all parts of the ministry of the Gospel, He is sent of the Father and the Son to direct. The servants of the Lord on earth are to act not independently but under His inspiration. They may give blessings, utter prophecies and promise that the sick will be healed, but if the Spirit has not put these thing into their hearts, the Lord will withhold the blessings and let the predictions fall to the ground. When a servant of the Lord stands forth to preach to people, it is the peculiar privilege of the Holy Ghost to know the hearts of the listeners and prompt the utterance to suit the conditions. How offended He must feel when that servant, not in ignorance of his duty but thoroughly instructed regarding the matter, delivers himself of a prepared sermon! There is no room for His direction in such a case. And if the speaker not only chooses what he will say but chooses it from what someone else has written or spoken and delivers it as his own, the condition is made much worse. In fact, the latter course is not only unwise and unprofitable, but it is shameful, and from no standpoint can it be considered honorable. Better ten inspired words spoken in humility than an hour's recitation without the Spirit of God.

There are good lessons to be learned from the experiences of Elders of the Church in both this dispensation and former ones. It might be said that the Holy Spirit has been as powerfully manifested in the labors of the Latter-day Saints as ever before. Many of our readers are familiar with the experiences of President Wilford Woodruff in his extended ministry. One of these may well be recalled in this connection. On his first mission he walked, on one occasion, a hundred and seventy miles through swamps and mud, and hungry, tired and bedraggled, he arrived one night at Memphis, Tennessee. Going to the best tavern he sought food and shelter, saying that he was a stranger without money. When the proprietor asked his business, he said he was a preacher of the Gospel. At this the man laughed, remarking that he did not look like one, but offering to keep him over night if he would preach. The young Elder realized that it was only for the sake of amusement, but consented. Before he had finished his supper, the large hall was filled with five hundred fashionably dressed persons. He gave out a hymn, but no one sang. He remarked that he had not the gift of singing, but with the help of the Lord he would both pray and preach. Kneeling down, he implored God to give him His Spirit and reveal to him the hearts of the people, promising to speak whatever the Lord should give to him. He arose and spoke an hour and a half, delivering one of the best sermons of his life. He says: "The lives of the congregation were opened to the vision of my mind, and I told them of their wicked deeds and the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I closed I was the only person in the room." Certainly those who had come to ridicule were humbled, and not by the wisdom of man but by the inspiration of the Holy Ghost.

Not all Elders on their first mission have such experiences, but if these differ from President Woodruff's in degree, they need not differ in kind. When the occasion arises, if the Elder has learned to open his heart for direction from the Spirit, just as remarkable utterances will be brought forth as those which surprised the audience in Tennessee. And not alone in preaching but in tracting, conversing, praying, baptizing, confirming, blessing, ordaining and every other work pertaining to the Gospel, the Spirit should direct. When we have brought people into the Church or given them the Priesthood, we should be certain that it was not our notion alone, but because the Holy Spirit directed us to do it.

The lay members as well as those holding the Priesthood should seek the Spirit which has been sealed upon them. Mothers need His inspiration in order rightly to teach and train their children. The young need it in order to avoid the pitfalls so plentiful on the path of youth. The Spirit of the Lord is the choicest gift of the Gospel, and He will lead us into all truth.

J. J. C.

THE district meeting held at Stockport, Manchester conference, last Sunday, was well attended by appreciative listeners. President John W. Saunders says that experience is teaching him that the district meeting is a good thing.

WE are in receipt of a letter from Miss Alice Kirby of Kidderminster. She states that on different occasions the Elders of the Birmingham conference have been entertained at the home of her parents, and though she is a member of the Church of England, she can testify that they are most honorable and God-fearing men. In aiding them she realizes that people are helping the servants and disciples of our Lord.

PRESIDENT ALBERT HERMAN writes that while he was waiting at Tarsus for a train to carry him to Mersina, from which place he writes, he caught sight of Elder Joseph W. Booth at the railway station and had a few moments' conversation with him. Elder Booth and party were just leaving Tarsus for Adana. They agreed to wait there until President Herman returned, and then they would all proceed together to Aintab. This is a seven days' ride on horseback. It is strange that the Elders should meet thus. Elder Booth had intended to go by way of Alexandretta, an entirely different route, but for some reason changed his plan and thereby had the pleasant experience of meeting his fellow-laborer in the city of Paul's birth.

PRESIDENT WARREN H. LYON of the South African mission, in sending his labor report, writes a short account of conditions at Cape Town. Many of the people have heard much evil and little good of the Saints. Progress is not rapid, but the Elders feel that it will be faster in the future. The cost of living is very high. One cannot get board under £6 10s. a month. The Elders have, therefore, rented a room, and live very simply. Many persons knowing their errand invite them to eat with them. President Lyon states that food, though growing cheaper, is still very dear. Potatoes cost two and a half pence a pound, eggs three shillings and sixpence per dozen, meat one

shilling and threepence to one shilling and eightpence per pound, and milk seven and a half pence per quart.

RELEASES.—Elder Daniel Williams of the Welsh conference, and Elder William Howells of the Newcastle conference have been honorably released to return home per s.s. *Columbus*, October 1st, 1903. A cablegram received from President Joseph F. Smith requested Elder Howell's release on account of his wife's sickness. Elder J. Alma Holdaway of the Turkish mission has been honorably released to return home at his pleasure. Elder Holdaway's release is dated October 1st, 1903. He commenced his labors August 23rd, 1899. Thus he has been in the mission field over four years, having more time to his credit than any other Elder in Europe.

TRANSFER.—Elder William H. Toller of the Newcastle conference has been transferred to the Eastern States mission.

THE Norwich conference will be held Sunday, October 11, 1903, in the Gordon Hall, Duke Street, at 10:30 a.m., 2:30 and 6:30 p.m. All are welcome.

BREVITIES.

SENSES OF REPTILES.

THE naturalist Werner, of Vienna, has given out the results of his observations of reptiles. He has watched one hundred and eighty-six individuals one-third of which were at liberty. A striking characteristic he has noticed is that reptiles are attracted by water and go straight to it over distances so great that they must possess some sense unknown to us to direct them. Their sight and hearing are not very good. Caymans and crocodiles cannot distinguish a man distant more than six times their own length. The boa does not see more than one-third or one-fourth of its own length and does not hear at all, and some species see only one-fifth or one-eighth of their length. Werner also says that fishes in water see only about half their length.

GERMAN WEAK HEARTS.

Germany's military system requires that every able man serve in the army. Careful physical examinations are therefore taken of every youth in the empire. These show an alarming increase of heart weakness. In the years from 1881 to 1886 there were only 1.5 per 1000 who were unfitted for service from this cause. In 1898 this had risen to 17.4 per 1000. Dr. Stricker, an army surgeon who has studied the subject thoroughly, states that overwork, especially of children, irregular exercise, and immoderate and early use of alcoholic drinks and tobacco are the causes of the trouble.

A HUGE TIMEPIECE.

One of the wonders of the St. Louis World's Fair next year will be a great flower clock on a hillside. The face will be set out with different kinds of flowers, the figures marking the hours will be fifteen feet long and of a bright hue. The minute hand of this great timepiece will be sixty feet long and at the end will move six and two sevenths feet per minute. One hundred persons may walk on this hand without hindering its movements. Opposite

each of the twelve numbers on the dial will also be arranged a small flower bed two feet wide and fifteen feet long whose flowers will be carefully chosen so that they are open only during the hour to which they belong. Two thousand incandescent lights will illuminate the clock by night.

THE LONDON CONFERENCE.

The London semi-annual conference of the Latter-day Saints was held on Sunday, September 27th, 1903. There were in attendance from America: President Francis M. Lyman of the European mission; President Henry H. Blood and the following missionaries of the London conference: Elders Tracy Y. Cannon, John Gilchrist, Jesse J. Porter, William T. Stillwell, Charles H. West, Earl Greenwell, Samuel Hunt, David H. Jordan, Frank B. Hall, Frank P. Foster, Milton W. Snow, Frank Brown, Walter M. Wolfe, John H. Barlow, Claude T. Barnes, John H. Freebairn, William E. Maxwell, George Naylor, Hyrum Groesbeck and Lawrence Ritchie, and Sisters Vilate Elliott, Margaret Thurman, Diana Bean and Winifred T. Brown. Also President Robert Wills of the Irish conference, Elders Junius F. Wells, Charles Woolfenden, Stanley S. Stevens, Oscar A. Kirkham, Sister E. F. Tout and family, Sister A. J. Clark and her daughter Arvilla, Sister Emma Lucy Gates and Brother Heber S. Goddard and family.

At the morning service after the usual opening exercises, the Sacrament was administered by Elders Gilchrist and Greenwell. President Blood expressed satisfaction that so many were in attendance and said that all who came to learn the truth should have receptive, unprejudiced minds. He stated that most of the Saints of the conference were living consistent lives, but there was yet room for improvement. He referred to the law of tithing as a true test of faith, and was glad that most members of the conference were obeying it better than heretofore. He exhorted to diligence in keeping every commandment given by the Lord for both the physical and spiritual betterment of mankind.

The general Church authorities, and the missionaries of the conference were presented and unanimously sustained. The reading of the statistical report for the past six months, showed a monthly average of thirteen hundred and forty-eight tracts, thirty-three books and forty-nine Gospel conversations per missionary.

Elder Cannon addressed the meeting upon the purification of self and the attuning of the human with the divine. Elders Earl Greenwell and Frank Brown followed; the first told what the Latter-day Saints accepted as Scripture and testified to the divine authenticity of the Book of Mormon; the latter dwelt upon the necessity of obedience.

President Lyman said the Latter-day Saints were a favored people because the Lord had revealed to them the only way leading to an exaltation in His kingdom; off-setting the apparent exclusiveness and narrowness of this claim, they believed that all mankind except the sons of perdition, would receive some degree of salvation in the kingdom of God. He demonstrated, that in the world to-day there is a variety of spirits which assure men that the way they follow is right; but there is but one Spirit of God now, as anciently; and He

teaches the same laws and makes the same requirements now, as then. He forcibly showed that spirits other than the Spirit of God would always unite against the Lord's true followers.

At the afternoon meeting, Elder Jordan chose as his theme, repentance; and Sister Bean took for her topic, the unchangeableness, both in form and application, of the Gospel ordinances. Elder Wells dwelt on the difficulties overcome by the Latter-day Saints. He cited the material, moral, intellectual and spiritual progress of the "Mormon" people as a testimony of the principles of truth advocated by them.

President Lyman said the principles of the Latter-day Saints were considered peculiar by the world, and he desired that all should know the truth concerning them. The world is full of so-called Gospel forms, but the power is manifestly absent. The presence of power and authority he gave as the key-note in determining true religion; for anciently Jesus spoke as one having authority and not as the Scribes, and He taught that He was not the author of the doctrines, but they belonged to the Father, promising the obedient they should receive a testimony of the truth. To-day every servant of God will teach with authority and offer the same test to the doctrines advocated. With great power he expounded the first principles of the Gospel, and said the reason proselyting was carried on in Christian nations was because the missionaries were sent of God to do it. He referred to the eternity of the covenants sealed by the Priesthood of the Lord.

In the evening Elder Porter gave reasons for believing that Joseph Smith was sent of God. Sister Thurman showed that internal as well as the external evidences proved the Book of Mormon to be the Word of the Lord. Elder Wolfe told of his conversion to Mormonism, and gave very cogent reasons why he adopted the faith which he went to Utah to oppose. Having traveled extensively in Book of Mormon lands, from pereonal observation and research as well as from those of others, he could say with truth that modern discoveries strongly testified to the truthfulness of the Book of Mormon.

President Lyman said he had known the Church and its leaders intimately almost from the beginning. He knew that immorality or wickedness of any kind would not be tolerated by its laws. The gathering out of the honest in heart was one purpose of preaching the Gospel; although the gathering to Zion is a privilege of all who obey, it is not being urged just now as those who had accepted the Gospel were needed here to teach others. He proved the necessity of authority, and explained its restoration in this dispensation. In conclusion he bore a powerful testimony and blessed all present that their minds might be opened to the reception of the truth.

The congregations were thrilled by the inspiring solos so beautifully rendered by the singers present. In the morning Brother Heber S. Goddard sang, "My Redeemer and My Lord"; in the afternoon Brother Kirkham sang, "Throne of Grace," and Sister Gates, "Should you feel inclined to censure, etc." At the evening services Sister Nannie Tout rendered "Calvary," and Brother Goddard, "Dawn of Hope."

On Saturday President Lyman met with the missionaries in council meeting. Very encouraging reports were given from all the districts in the conference, and valuable instructions were received from President Lyman.

The concert given Saturday evening was thoroughly successful from both a financial and an artistic standpoint. There was a large audience of intelligent people present, and the sweet singers from Zion were greeted enthusiastically. The program was an excellent one. The principal singers were Sisters Emma Lucy Gates, Nannie Tout, and Maggie Tout, and Brothers Heber S. Goddard, Oscar Kirkham and Franklin P. Foster. Unfortunately Sister Arvilla Clark was indisposed, and Brother Edwin F. Tout had not reached London from Utah. Sister Winnifred T. Brown gave a recitation. Mr. Cecil Montague rendering two splendid piano selections and assisted as accompanist. Irving and Ella Tout were warmly applauded for their duet. Elder Tracy Y. Cannon acted as accompanist. The impression the entertainment made on the audience was decidedly favorable to the Latter-day Saints.

JESSE J. PORTER, Clerk of Conference.

EXTRACTS FROM MY JOURNAL.

BY PRESIDENT ADAM PETERSON OF THE AARHUS CONFERENCE.

THE thought in submitting for publication the following experiences connected with missionary life was not to bring forth anything new to those familiar with this latter day work. It was inspired by meeting so many who really believe we are given a big salary, have a joyous time, make no sacrifices, and have nothing to do but to eat, drink and be merry, and deceive people. They are similar to those of thousands of Elders who have gone out to declare the word without money and without price.

Huntsville, Utah, June 7th, 1902. Received an inquiry to-day from the First Presidents of Seventies in regard to my performing another foreign mission. After reading the letter I said to my family, "I am ready now."

June 16th. I answered the inquiry in person and was advised by President Kimball to take a month or so for preparation. (This month was spent in disposing of two teams, harnesses and wagons, two cows, a small tract of land, three shares of Ogden First National Bank stock, etc., for the purpose of obtaining means with which to support myself and my family in my absence).

July 21st. This has been the saddest and most memorable day of my life. The morning was spent with a notary public in arranging my affairs as I should desire them arranged were I never to be permitted to return. At 11 a.m. I called my family together, consisting of wife and six children. The children sang:

"When I run about all day,
When I kneel at night to pray,
God sees, God sees."

We then knelt in prayer and amid sobs and tears poured out the feelings of our hearts to our Heavenly Father, invoking His divine blessings upon us and dedicating ourselves, our possessions, and our lives to His service. The children then sang:

"Jesus once was a little child, a little child like me,
And He was pure, and meek, and mild, as a little child should be."

Seldom is a more heavenly spirit enjoyed by man than was present on this occasion. Commencing with my faithful wife, I laid my hands upon her head

and upon the head of each of our dear children and gave them a husband's and father's blessings. The children again sang, prayer was offered, and the goodby's were spoken. No words can express my pangs at parting with such purity and innocence, and yet it gives me joy to know that I am considered worthy to assist in the work of saving the souls of men by bringing them to a knowledge of the truth.

Aarhus, Denmark, November 16th, 1902. Just returned from the cities of Fredericia and Odense where several large meetings were held in the very best halls the cities afford. Editors, lawyers and priests were in attendance, some of them speaking against us, but, strange to say, not one principle of the Gospel on which we had spoken was referred to by them. They simply abused our worthy leaders, calling them heathens, etc. A stranger asked the privilege of answering those who had spoken against us and stated that our testimonies stood unimpeached and the manner in which we had been assailed bore testimony to him that we were the true servants of God. Mr. Lafour, an ex-priest, with tears in his eyes, grasped my hand, thanking me for the visit, added that he had hunted thirty-seven years for just what he had now found. Hundreds of tracts and books were gratuitously distributed to the people.

May 18th, 1903. Mr. P. M. Villesen, with whom I have had several Gospel conversations, requested to be baptized. His head is fearfully swollen, closing his right eye, caused by a kernel which has repeatedly been operated upon, leaving a frightful wound of nearly two inches in length, and over an inch deep. At 11 o'clock at night, in a pouring rain, he and his wife were baptized, being confirmed at their home the same evening.

May 19th. The swelling on Brother Villesen's head has entirely disappeared. He and his wife are jubilant, and it certainly makes us rejoice also. (In less than two weeks the wound was healed, although the doctors had told him that it would be months before he would recover. They had treated him over five months. After his baptism he ceased using their medicine, and never again consulted them).

August 11th. Am thankful to be home again after being privileged to attend the dedicatory exercises at Christiania. I thank the Lord for the great blessings there received and for His servants with whom I came in contact. Surely were all men as good as they, our Savior would not procrastinate His coming a single day. The strength received at Norway, I trust, will enable me to perform every duty devolving upon me.

August 30th. This has been a blessed day. The Lord is blessing us wonderfully. Our choir has swelled from a half dozen to more than thirty, and they sing well. Our meetings are crowded with strangers, many are investigating, and before another week is over I trust a few more will be added to the fold. Twenty-five good, honest souls in this city have been led into the waters of baptism since New Year 1903, and our prospects are good.

CURRENT EVENTS.

THE PANAMA CANAL.

THE recent rejection by the Colombian Senate of the Hay-Herran treaty which provided for the building by the United States of the Panama canal

across the Isthmus has caused much comment in the United States. Nearly all agree that the rejection was for the purpose of obtaining a larger bonus, and agree that this should not be given. Prominent journals favor indirect aid to the department of Panama if it could be incited to rebel against Colombia. Others think the United States should go ahead with the canal regardless of Colombia's objection, but the majority of the journals take the correct stand that the United States cannot afford to rob a weaker power for the sake of gain and thus lose the confidence of the South American states. Either the Nicaragua route should be chosen or the matter left as it is.

HASTEN THE DAY.

The better day must soon be here,
So many workers are
Within the field and hard at work;
We see, and not afar,
The harvest that must soon be reaped,
Rewarding men for toil;
The evil day is almost past
That can their efforts foil.

The rule of love shall sway men's hearts,
For just equality,
And the base evils of the past
Must surely cease to be.
Oh! work and pray, my brother men,
To bring the day around
When in the place of greed and strife,
Will love and peace abound.

Too long the selfishness of man
Hath seemed the world to sway;
And let us use all efforts now
To win the better day;
When man in loving brotherhood
Shall gladly learn to live,
And deem life's brightest crown is won,
When pleasure he can give.

SELECTED.

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